can train it to be an instrument for new action, can
even so impress it with its habitual demands or
orders that the physical instinct carries them out
automatically even when the mind is no longer
consciously willing them, those also more unusual
but well attested by which to an extraordinary and
hardly limitable extent the mind can learn to deter-
mine the reactions of the body even to the over-
riding of its normal law or conditions of action,—
these and other otherwise unaccountable aspects of
the relation between these two elements of our being
become easily understandable: for it is the secret
consciousness in the living matter that receives from
its greater companion; it is this in the body that
in its own involved and occult fashion perceives or
feels the demand on it and obeys the emerged or
evolved consciousness which presides over the body.
Finally, the conception of a divine Mind and Will
•creating the cosmos becomes justifiable, while at the
same time the perplexing elements in it which our
reasoning mentality refuses to ascribe to an
.arbitrary fiat of the Creator, find their explanation
.as inevitable phenomena of a Consciousness
•emerging with difficulty out of its opposite—but

with the mission to override these contrary phenomena and manifest by a slow and difficult evolution its greater reality and true nature.

But an approach from the material end of Existence cannot give us any certitude of validity for this hypothesis or for that matter for any other explanation of Nature and her procedure: the